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# CAMPING MAGAZINE



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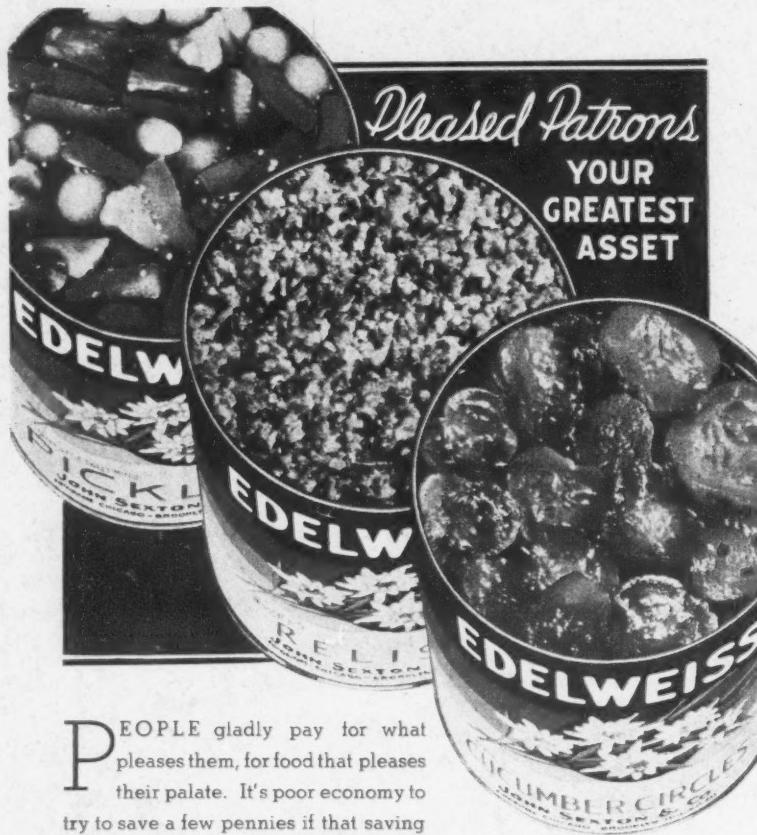


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1937 Convention, Hotel Statler, Detroit, Michigan, February, 4, 5, 6, 1937



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*Courtesy American Forests*

**JANUARY DUSK**

# Youth's House of Dreams

By

MARGARET J. JOHNSTON

**F**OR thirty-three years the Big House has stood, the center of life in a little community of cottages and cabins. It is the main lodge in a children's summer camp near a great metropolis. For thousands of girls and boys and scores of their counselors it is a House of Dreams.

Children whose conventional lives are confined to hectically congested city areas often find in their two weeks at camp the incentive for living the other fifty in each year. In their dreams, romance calls to them from familiar, well-loved haunts of wood and stream; they feel the caress of cool, fragrant breezes; and they hear the merry shouts of their friends from swimming pool and hiking trail. Visions of forest camp-fire circles, held spellbound by their painted Indian war-dance, obliterate the vistas of desolation up and down the street. Echoes of favorite camp songs drown the clanging of street car wheels and riveting hammers. The fragrance of bacon frying over an open fire is more potent than the poison-laden gases assailing their nostrils from the neighboring blast-furnace or belching smoke-chimney. The experiences of two weeks in a camp they love make the stuff of their dreams the whole year through.

For their counselors, eight or ten weeks of resident service in the camp combine a serious approach to a life work of leadership with a healthful, pleasant, and exciting way to spend the summer. Here life is real and earnest, abounding in opportunities for the formation of lasting friendships, and stimulating to the imagination.

**T**HE ideal of the camp is to make the most of the resources of personality, of mind and spirit, as well as to build health and physical vigor. The more beautiful its natural environment, the more abundant are its resources for the development of the ideal life among the campers. In this industrialized age, Nature touches human life with healing as well as with exalting influence.

The House of Dreams stands in a sunlit area amid a splendid forest sheltering every charm known to nature lovers of the region. Life in the camp it represents is peculiarly blessed by beauty in the natural environment. Yet, on the part of counselors, originality, unselfishness, and resourcefulness are taxed to the limit to insure to each camper the varied benefits possible to be derived from his camping experience. The camper may be away from home for the first time, suffer from painful personality handicap, or have difficult social adjustment to make or inner conflict to reconcile. Counselors whose own childhood has been enriched by the affections and guidance natural to a happy, united, and secure family life meet with incredible experiences with children whose lives have been walled in among city tenements.

## Mary

Just at sunset one evening, a troop of little girls were walking through the woods with their counselor, when one of them uttered a frightened cry. Nothing had excited the other children. But little Mary's alarm was unmistakable as she pointed to a ruddy glow beyond the trees. The others saw the sunset. She saw that a great fire was burning up the world.

The counselor was nonplussed. There could be no doubt of the child's sincerity. Yet how could she have lived seven years in the world and never have seen the sunset?

The answer was not far to seek. Mary's home was in a neighborhood into which the sun could shine only at midday, and then through an overhanging pall of smoke and gases. Remembering how in her own childhood by the lake, she had loved the miracles of dawning and of fading day, of storm and ever-changing landscape, the counselor sent the other children on to camp, that no embarrassment might detract from Mary's first view of the majestic splendor, and clasped the little hand in hers. Soon they came out upon the meadow beyond the woods. Seated on the edge of an old furrow, together they watched while the supreme artisty of nature painted the day's farewell. As they

talked, Mary realized for the first time that the earth moves around the sun. It was the most important experience she had ever known. But she never knew that she caused an inexperienced young girl to consecrate her life to making happier the lot of childhood in an industrial society.

**Annabelle**

Counselors often must unearth child nature from an accumulation of unnatural defenses against hostile environment. A misdemeanor had been committed by one of a group of fourteen-year-old girls. No one would tell how it had happened. The counselor thought she knew. The next day the same thing occurred again. Still nothing could be learned from the other girls. The nature of the offense, which might well have been brought about by suffering from nervousness and fear, pointed away from the girl upon whom the evidence had been "planted" and toward a girl named Annabelle. The counselor talked to her, but never was child more unapproachable. Her real self was hidden so deep as not to be touched unless she so willed. She remained steadfastly aloof from the other girls.

Concerned over the serious causes of such a situation, the counselor did some thinking. She waited until only a lazy girl and Annabelle, who was not lazy, were in the room. Then she said that wood must be gathered in the rain and asked if some one would like to help her get it. The lazy girl excused herself, but Annabelle said she would like to go.

In the woods, they went about in the rain gathering wood. The counselor started to whistle. Once Annabelle actually laughed at the fun they were having. But suddenly self-conscious again, she said that she and her sister were never allowed to whistle at home. Their mother considered it unladylike.

The counselor realized that she had received an unusual confidence, and continued to be merely an understanding and trustworthy friend to whom one could talk without fear. Little by little came forth the revelation of what had caused Annabelle to build up the protective wall of aloofness from every human being which had been her refuge from the consequences of her misdemeanor as a camper. Every night she and her younger sister had looked on in terror while their father beat their mother. He had become so brutalized by unemployment

and drunkenness that whenever he left the house, his family lived in mortal fear of his return. The children knew that their mother shared their foreboding that one day he would kill her.

The counselor went to the city, found the proper social agency, and sent a sympathetic, understanding visitor who knew the family, to the house in possession of the child's story. In a few weeks, through her efforts, the father had a job and from his income had to contribute twenty-five dollars a week to the support of his family, who continued to live in the home. The father being legally deprived of his residence there, the mother found employment also and the family were better off than they had ever been before.

Two years later, the story of that young counselor's advice to the happiness and personality of children was recalled by the director as she looked out of the window one day and saw Annabelle playing a fast, accurate game of badminton and laughing happily with the other girls. That summer Annabelle's younger sister so distinguished herself as a beginning naturalist that she was chosen to participate in a city-wide exposition, drawing from many thousands of children.

**Angelo**

One young man was disturbed by the shrill voice of one of his boys at the table, who thought that the key to everything was pitched high. A bit of research disclosed the fact that the little fellow was one of thirteen children whose father was a fish peddler. The camp dining room, being occupied by a family of more than a hundred, was noisy. After learning that the families of all the other boys in his group numbered from seven to eleven, the counselor decided that the boys should have some days free from any unnatural crowding. He interested the group in building a camp of their own in the woods where they should live by themselves for several days, making their utensils from wood and building their own conveniences. So interested were the boys, and so ingeniously was their camp arranged and equipped for convenience and comfort, that the primitive camp became the favorite among all activities. After a day or two of life amid the harmony of quiet trees, the boys became a different group. Unnatural tensions disappeared; every fellow knew his part and all had a glori-

ous time, sometimes quiet, sometimes making plenty of noise, but never screaming. There was a significant disappearance of that moral irresponsibility which is a direct consequence of overcrowding. Boys in small groups under resourceful and imaginative leadership derive no more lasting benefit than that resulting from the absence of wrongdoing carelessly committed because the offender will not be caught.

Children are naturally sensitive to considerations of honor and of kindness to others. They are eager for approval, often starving for recognition, and astonishingly responsive to leadership which they can trust. They have an instinctive power of distinguishing between sincerity and insincerity. They will follow just as far and just as long as the leader who possesses their respect and confidence can give his time to them and carry on.

Angelo was not only the worst boy in camp, but the worst one in many years. Few who saw one action of his have forgotten it. A table set with dishes and food for ten had been reserved. As Angelo left the dining room and passed this table he tipped it over, dishes, food, and all, just to see what would happen. To his amazement, nothing happened after the noise of the crash was over. A young man loved by every camper had seen and heard, and sent the other campers on their way, merely asking Angelo to help him clear up the broken dishes.

The young man was Angelo's counselor, whom we shall call Bradley. Angelo had slipped away today as usual from his group. It required at least one person with excellent endurance to keep track of him. Every kind of discipline had been tried, with no success—every kind except one. Today Bradley was ready with that one remaining kind. He believed that he still possessed an invaluable asset to success with Angelo. In spite of Angelo's intractability, he admired Bradley personally and desired his approval. Bradley would proceed from there.

Angelo scrupulously dodged the camp rest hour every day. So Bradley, when the wreckage had been cleared up, proposed that they go up to rest hour. Then he purposely became sidetracked for a moment and sent Angelo on alone. Of course, Angelo dropped out of the window instead, exactly as Bradley had expected. Bradley reflected. Angelo's destination would be the apple tree on the neighboring farm. No time could be lost. Bradley had been

a track man and soon caught up where he could see the boy running on ahead of him. He waited until Angelo turned and saw him, and then, instead of being sternly ordered back, Angelo heard his amazing young mentor call out to him,

"Come on, Angelo, let's get some apples!" and saw him running up alongside.

Here were two exact reversals within ten minutes of every criterion in Angelo's experience. He was bewildered. But Bradley was all right; nobody ever questioned that. They walked on together.

Alas, the farmer himself appeared, in plain sight of the tree. Angelo's hopes fell. There would be no apples now. But Bradley seemed not at all disturbed. He seemed to have been heading for the house rather than for the tree. He declared that if they asked the farmer for permission to take a few apples from beneath his tree, he would be nice to them and let them have all they wanted. Inwardly, Bradley was rendering up thanks that only the day before, he had visited the farmer and had been invited to bring his boys over for apples.

Angelo demurred. If they said anything about apples, the farmer would order them off his land. The only thing to do was to come when nobody was looking. But it was too late now. Bradley was asking the man, and to Angelo's further disbelief, was receiving cordial invitation for them both to help themselves to all the apples they wanted.

Under the tree, Angelo looked at the back of the kindly farmer as he walked away, and whistled his astonishment. There must be a lot in making friends with everybody. Bradley never sneaked anything.

Then it occurred to him that with such permission, they might carry a few apples back to the other fellows. He counted them out and later delivered every one. Moreover, not only did he go to rest hour alone and finish with perfect grace what remained of his hour after the other boys had gone, but he became companionable and friendly where he had been unapproachable. By recognizing every gain that he made, however small, and overlooking his failures, Bradley was able to convey to him in actual reality the concept that happiness and recognition are gained by deserving them, and lost by failing to deserve them. He continued to be Angelo's friend and guide throughout that winter, and the next summer, Angelo was

one of the best boys in camp. Two years later, a school reporter commended him as an outstanding student leader.

#### The House of Dreams

House of Dreams, are you not lonely when your dreamers have departed and your merry echoes resound only in memories you have nurtured?

In joyous retrospect, each dreamer finds again within your heart his own peculiar place, and lives once more the hours of high adventure.

How vividly out of the dark, the flickering glow of memory illuminates the faces of silhouetted figures before your great-hearted hearth-fires, and sweet harmonizing voices sing with the persuasive violin!

How graciously do the majestic monarchs of your whispering forest make opening to the sky above the solemn council fire, that the eyes of singing children may behold the splendor of the harvest moon!

How sweetly on the evening air are borne again the clear notes of the woodthrush, or of bugle, flute, or violin, or the benediction of voices singing lullaby, acquiring ethereal quality from the forest spaces!

So splendidly abundant is the life you foster in youth's kingdom of reality, House of Dreams!

By your wise counsel, each one finds the path his feet were meant to follow. Children, city-starved, find Nature's nutrient and are restored; find release from haunting terrors in happy, normal living; play with quiet nerves in forest camp; and learn the value of deserving society's friendship. With wisdom, charity, and love you teach your dreamers the lesson of the shared life—of joy won by sacrifice; of the poverty of privilege and the riches of responsibility. The faith and ardor of youth become the spiritual riches of maturity as your young men and women gaze beyond your doors on far horizons.

Year after year, your children and your youth have abundantly manifested the same innate virtues. Your rustic walls are colorful murals of memory attesting the worth of their ideals as they have met the problems of their own world. Through ease and through adversity, they have proved equally deserving. Far from being hard, selfish, or wilfully dependent, they have been as ever, deeply serious, tremendously in earnest in their answer to high challenge.

Year after year, they have returned to you. From the splendid age of five or six, when they accompanied older brothers or sisters, or braved the great world alone, entrusted to your care, to the year when they find boyhood or girlhood slipping from them into the past and they in turn assume the responsibility of helping to maintain you as a loved institution, you have belonged to them. There is no means of counting your proprietors, for you belong to all who love you, and these are numberless. A younger generation now plays beneath your shelter, where their fathers and mothers found Romance.

Year after year, they have been your first concern. Now the high hope which brought you into being from the far dim region below the horizon of the future has become the living reality of the present! Upon the shoulders of your youth is joyfully lifted the task of sharing with others—numberless others—yet to come, the riches you have revealed to them. As you have cared for them, it is now their pride to care for you.

Let them not fail themselves, House of Dreams! Make them as your trees, strong-rooted in the natural goodness; majestic in nobility; striving ever upward in aspiration. Keep alive in them your gift of the merry heart. Let the light of your faith illuminate their world as the cheery glow of your forest camp fire illuminates the faces of all who come near. Make joy to live within their souls as contagiously as sounds the music of your birds' spring serenade before the break of day. Inspire them to build their lives with the spaciousness of the universe and the depth of the night sky.

Cause them to scorn that which is won at the price of another's peace. Make straight the way before their feet to the larger goal when they must make a choice. Challenge their will to overcome; and help them to remember to make light of personal hardships in securing the general well-being. Awaken out of their creative genius the majestic symphony in which the ideals of youth set the motif for the achievements of maturity.

Thus fruitful, your ministry will endure. Newcomers—your little children—will believe in you. They, too, will gladly learn your lesson of the shared life, for they will feel its power and attraction.

*A Camp Director Addresses His Counselors---*

# Leadership in the Summer Camp

By

C. WALTON JOHNSON  
Director, Camp Sequoyah

In this discussion let us assume (1) that the summer camp is primarily an educational institution, (2) that the chief factor in an educational institution is personality, and (3) that teaching by example is more effective than teaching by precept. If these assumptions are true, then the value of a summer camp experience to a child depends primarily upon the personal qualities of the leadership personnel of that camp. It is the influence of persons—not material equipment—that determines whether a summer in camp shall be a truly educational, inspiring, and challenging experience.

If training boys and girls for effective, useful, and purposeful living is the highest purpose of the summer camp, it is reasonable to assume that such training must be given by men and women who are themselves living effective, useful, and purposeful lives. We cannot expect the character growth of campers to transcend the resources of character in counselors and directors. Growth in personality and character can be inspired and nurtured only by men and women of strong personality and sound character.

With reference to physical qualities, good health is essential. Great physical strength and great ability as an athlete are of value, but by no means essential. There should be physical buoyancy and a sense of physical well-being. Camp life is a strenuous life, and calls for much endurance and vitality. The daily program includes much activity. From reveille to taps is a fourteen-hour day. There is constant contact with the campers, and nerve strain is great. Effective, successful leadership in a camp requires that a counselor be at concert pitch most of the time, and concert pitch requires good health, physical and mental vitality, and a reserve of nervous energy. A counselor should be in love with life itself, and should have an enthusiasm that is contagious. Neatness and

cleanliness in dress and personal appearance, as well as wholesome habits, greatly enhance the acceptability and personal magnetism of a leader. Questionable habits and low ideals disqualify any man or woman for a relationship with youth so intimate and potential as that of a camp counselorship. Health and physique requirements of a counselorship are very exacting. Any habit that injures health, lowers vitality, corrupts morals, or detracts from personal appearance is a handicap to a counselor.

Among the social qualities essential for camp leadership are a genuine friendliness, sympathy, and thoughtfulness. Good breeding, innate refinement, and a cultural background are as necessary for counselors as for teachers in the most select schools. But most important of all is the ability to adjust oneself quickly and naturally to the camp life. Since social adjustment should be an outcome of a camp experience for every camper, counselors cannot afford to be lacking in this important personal qualification.

While college training is always desirable, of greater importance is a mental endowment of common sense, good judgment, and an intellectual ability which enables a counselor to size up quickly a situation and to evaluate the issues involved. A counselor should be resourceful enough mentally to meet emergencies and command situations that call for quick thinking and prompt action. A counselor should have a general knowledge of and some skill in several camp activities, thorough knowledge of and expert skill in at least one activity, and enough mental alertness and vivacity to be mentally stimulating to his campers.

The better summer camps offer instruction in a wide range of activities. In order to be able to give the kind of instruction required, counselors should have an understanding of sound

(Continued on Page 31)

# — On to Detroit —

## 1937 Convention, American Camping Association

**February 4, 5, 6, 1937**  
**Hotel Statler, Detroit**

THE old-timers in the camping field are prophesying that the 1937 Convention of the American Camping Association will be the outstanding one in its history. And there is every reason to believe that the "youngsters" will agree with them. Little wonder that all interested in the camping movement look forward to being in Detroit on February 4, 5, and 6. A superficial glance at the program printed elsewhere in this issue will demonstrate clearly that every important phase of camping will be discussed and vividly presented by outstanding authorities. Who, for example, could better integrate the camping movement and its sociological implications for today and tomorrow than Eduard C. Lindeman, one of the most prominent social philosophers of contemporary America? Who could better talk of standards for camps than Hedley S. Dimock and W. Thomas McCullough who are intimately associated with the development and progress of the Chicago and Cleveland studies respectively? Fay Welch to lead our discussions on nature lore—there are few who can give us the benefit of such an enviable practical experience and appreciation! Julian Salomon to relate the work of the National Park Service and its significance to

camping! A panel of adherents to many viewpoints regarding motivating camp activities! C. E. Hendry and H. H. Twining to present tentative plans for the future of the American Camping Association! These are but a few of the many reasons which one might give for attending your 1937 Convention. But don't come to merely listen—you have a personal contribution to make.

Adequate time for group discussion follows practically every program activity. We want to hear your ideas—we need your help. Discussion from the floor is invited; small luncheon and dinner groups may be organized at Convention time for greater elaboration on topics of special interest—legislation, counselor training, taxation, waterfront activities, camping for young children, adequate provision for adult camping, etc. Then, too, there will be important business of the Association to be transacted—your personal opinions and reactions are of inestimable value. Your association depends for its existence on the ideal of democracy among its members. Individual participation is essential if this laudable ideal is to be fulfilled.

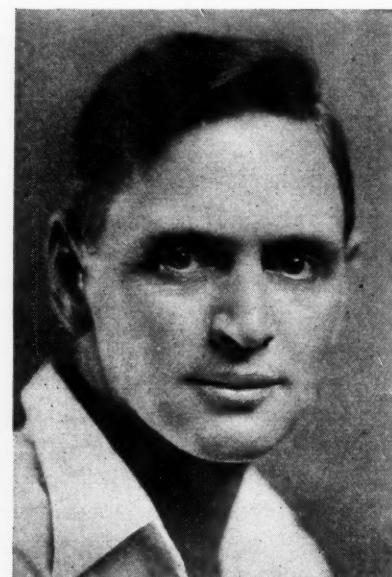
Aside from the program, we will have one of the most attractive groups of exhibits which has yet



K. T. Keller



Portia Mansfield



Taylor Statten



E. Lee Vincent

been assembled for the camping field. The "cream" of the manufacturers and distributors of products for successful, enjoyable, and economical camping has reserved booth space far in advance of the dates of the Convention. Their interest in cooperating to make our Convention possible deserves your recognition—delay your purchases until you arrive in Detroit and examine their wares. That much is due them. Their interest, too, is not entirely a pecuniary one—they have a professional spirit toward the camping movement which is commendable. The excellent program of the 1937 Convention is dependent to a considerable degree on their participation. They truly deserve your patronage. Their are numerous opportunities during the Convention to visit with our exhibitors—we hope that you will take the opportunity to demonstrate your interest in them.

Your comfort and recreation have been assured by the Convention Committee

during your stay in Detroit. The Hotel Statler will afford you excellent accommodations at reasonable rates—accompanied by the well-recognized standards of Statler Service. Incidentally, it will be well to reserve your rooms on the special reservation card which you will receive by mail. The commodious foyer of the ball room will provide you with an ideal place to meet and talk with old friends—and, at times, to just relax. Detroit, itself, offers a diversity of recreation and sight-seeing which is known the world over. Trips and transportation will be organized and provided at your suggestion—let the Transportation Committee know your desires when you register.

A fine program, outstanding speakers, opportunities to express your own viewpoints, exhibits which are unparalleled, comfort and recreation—all will be available at the Convention. Remember the dates, February 4, 5, and 6, 1937—the place, Hotel Statler, Detroit, Michigan. We'll be seeing you at the registration desk February 4, at 10 A.M.



Fay Welch



Bernard S. Mason



W. H. Wones



Hedley S. Dimock

# A "Pageant Playday" == In Your Camp Color

By

DONZELLA CROSS BOYLE

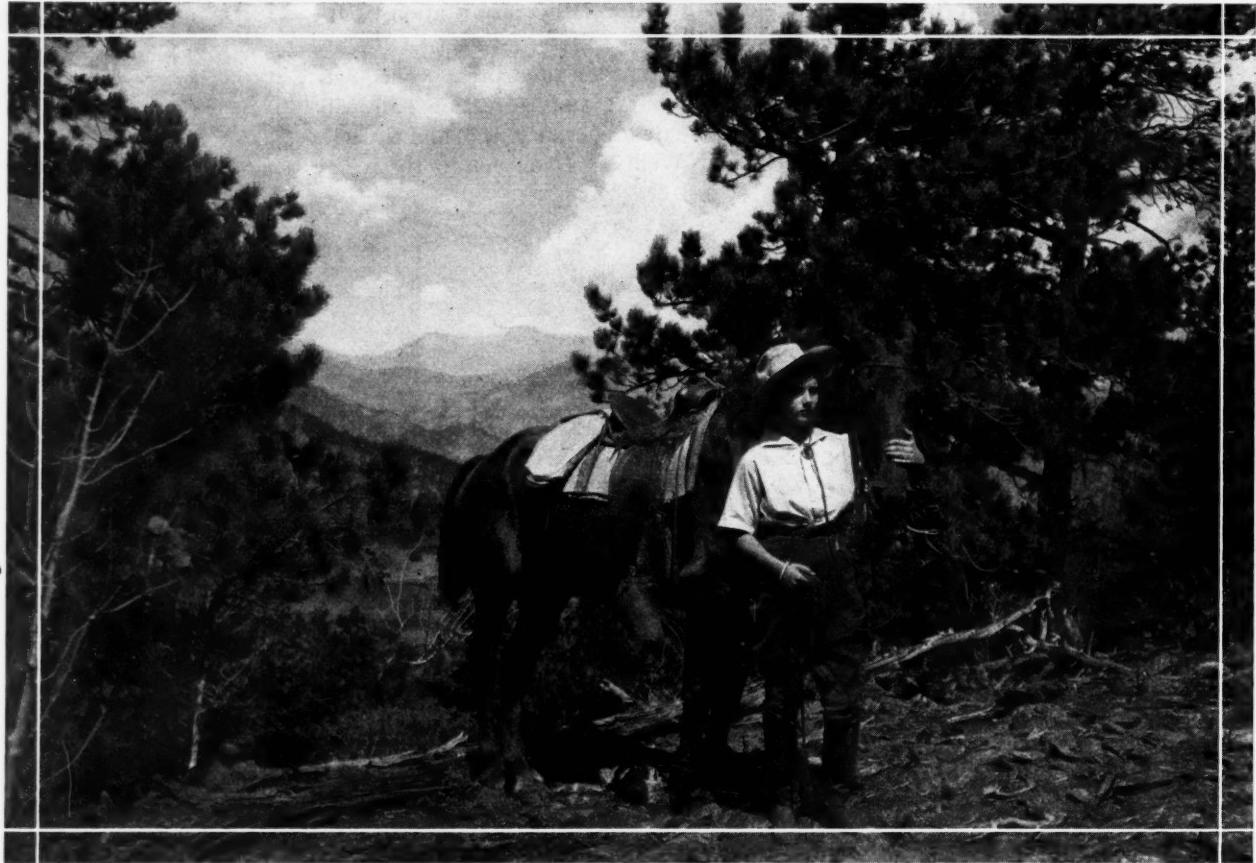
**I**S YOUR camp in the woods? On the seashore? In the mountains? Whatever the location, your camp has a distinct color which belongs to it. This particular color can tint your entire program and find individual expression in a "pageant playday."

Most camps have playdays. The boys and girls run relay races, jump hurdles and bob for apples. At the evening campfire, the teams whoop their victory songs and the winners receive ribbons. Although enjoyable, the average

playday in camps varies little, if any, from the athletic meets of schools and playgrounds in towns and cities. Yet, this type of playday is so well entrenched in camp programs that children have come to expect it. Many directors feel the need of more than one playday during the eight-week camp period, yet they do not want these to be identical. Children lose interest when the thrill of anticipation is lacking. Do they not come to camp to escape monotony?

A "pageant playday" combines physical skills

- Courtesy Cheley Colorado Camps



with emotional growth. It is as much the obligation of camp directors to guide and educate the emotions of young people as it is to guard their health and develop their physical prowess. Emotional stability is as necessary to a well-balanced individual as is physical vitality. Why not let the two walk hand-in-hand through your camp program? Youth wants life to be mysterious, glamorous, and romantic. Life is not that way. Youth comes to camp seeking romance, and youth must find it there.

The first step in developing a "pageant playday" is to seek and find your individual theme in your camp color. Then proceed to embellish it with the fragile harmony of romance. How can this be done?

Your camp is located in the Northern woods, on the shore of a lake. Who inhabited that region a hundred and fifty years ago? A hundred years ago? A generation ago? Indians, trappers, "voyageurs," "coureurs de bois," adventurers. Before log fires in crude cabins, while the storm howled without, old and young listened to the life stories of men and women who carved colorful careers out of a frontier setting. Beginning as gossip, the tales grew into legend, and their echoes still hover about your camp site. Some man or woman in your immediate vicinity towered above the crowd



*--Courtesy Great Northern Railroad*

for some reason. Children are born hero-worshippers. Delve into your local history and select those individuals whom you deem worthy of a place in your program.

Your camp is on or near the New England Coast. The early history of this region teems with fascinating pageant material, too well known to merit discussion here. From the shores of New England, sailing ships charted new lanes to distant ports and strange lands. Old captains and seamen who could no longer lead the strenuous life of a sailor, came down to the wharves to sit and dream, to watch the ships come and go. When in a reminiscent mood, boys crowded around them to hear the thrilling adventures which come to men who follow the sea.

The quaint fishing villages of the New Eng-

land shore offer a wealth of material to enrich the programs of camps in that section of the country. Songs of the sea, dances of the sailors, ballads of the fishermen, tales of pirates, mutinies at sea, storms and calms—all of these have something to stimulate the imagination of adventure-seeking youths from the cities.

If your camp is situated in the Rocky Mountains, in the Sierras, or in the colorful Southwest, you have a mine of material to kindle the fires of imagination. At your door, lies the old West,—not so long gone. The paved highway leading to your camp may be a link of the old Oregon Route, traveled by covered-wagon trains; the Santa Fe Trail, followed by coaches and pack-trains; the El Camino Real, trod by Spanish monks in barefoot sandals.

Within easy driving distance of camp, there may be a number of interesting places to visit and gather material for a "pageant playday". An Indian village where the natives still live in a primitive manner, dwelling in tents and cooking on outdoor fires. A cliff-dweller's ruin to challenge a boy's imagination. Who were the cliff-dwellers? When did they come? When, where and how did they go? A mystery not yet solved by archaeologists. A "ghost-city," with its windowless houses and tumbled-down shacks, a stark relic of the once-prosperous mining days. The colorful West of a generation ago has not entirely disappeared from the scene. Ranches with mustangs in the corrals and cowboys in the bunk-houses still flourish in the valleys of the sparsely-settled foothill regions of a dozen states. The longhorn passed away with the open range, but herds of sleek Herefords dot the mountain meadows.

Your theme selected, the next step is the development. The life story of an Indian chief, a "coureur de bois," an explorer may be the subject. Or, you may choose to portray the life of the Lake Tribes, the nomadic existence of the Plains Indians, the adventurous life of the frontier. The theme must fit the locale. A camp in the Michigan woods would not select a story of the Plains Indians. To be successful, a "pageant playday" must be a camp project, growing naturally out of the program, and not thrust upon the camp from the outside. That means every member of the staff making some contribution to the project.

The first counselor to handle the material will be the story-teller. (No camp staff is complete without a gifted story-teller.) The cor-

rect atmosphere is important. Beauty of soul is caught — not taught. For example, your theme deals with the life of the Lake Tribes at the time the white man began to settle in the region of the Great Lakes. A moonlight night. The girls are grouped around the fire on the shore of a Northern lake. Nearby, the camper or counselor who sings well, sits in a canoe a short distance from shore. She is dressed in the costume which the Indian girls wore in those early days. With the girls equidistant from the fire, the story-teller arises from the group and begins:—

"He was from the Sun Tribe. She belonged to the Moon Tribe. One day, while gathering berries in the woods, she met the youthful hunter of the Sun Tribe. For as long a time as anyone could remember, the Sun and the Moon Tribes had been enemies. It was against the tribal law for one of the Moon Tribe to marry into the Sun Tribe. The lovers met secretly in the woods. All went well until that day when a Moon Scout discovered their meeting place. For disobedience to the tribal law, the punishment was torture. That night, the girl ran away and met her lover at their usual trysting spot on the shore of the lake. As the full round moon climbed up the heavens, its reflection built a golden path across the water. Starting on the opposite bank, it moved stealthily across the placid lake. Nearer and nearer it came, like a beckoning finger, enticing them to walk in the golden path of light. At last, the moon's reflection crept up to the shore, and quivered at their feet. The lovers arose, lifted their heads high to speak to the Great Spirit, and stepped forward. Hand in hand, they walked the golden path until the shimmering waves hushed their last sigh. Many Indian girls, in times past, have sat on the shore of a Northern lake and watched the moon rise. Why did they watch and wait until the moon's reflection crept up to their feet? To hear the waves give back that last final sigh of the lovers as the water closed above their heads. Then, they sang the song which tells this old legend."

The singer in the canoe paddles out to that place in the lake where the water is over one's head, and sings "By the Waters of Minnetonka" as arranged from the original melody by Thurlow Lieurance. With her guidance, the girls learn the song, while seated around the fire, on a moonlight night. One song, in your



*—Courtesy Rainbow Bridge-Monument Valley Expedition and American Forests*

camp color, has been launched for your "pageant playday" program, when girls in Indian costume will paddle their canoes out into the lake a short distance, and sing "By the Waters of Minnetonka" to the accompaniment of a flute.

In the Appalachian Mountains, in the Rockies, in the Sierras, wind and water erosion have carved Indian features on cliffs. The granite peaks of a mountain range form the nose, chin and forehead of an Indian—with sufficient imagination. Most mountainous regions boast at least one "Great Stone Face." Your camp for boys is situated in a hilly or mountainous section. The boys are seated in a circle, a safe distance from the sputtering logs of their campfire. The features of your particular "Great Stone Face" show so plainly against the red-gold sunset that a boy with a limited imagination can discover them. The story-teller begins:—

"'Chief's Head' shows plainly tonight. His eyes are closed in peaceful sleep. The granite shoulder of the peak outlines the eagle feathers of his war-bonnet. His nose, his mouth, his chin make a silhouette against the flaming sky.

When Indians lived in this country, the fathers told their sons how the chief came to be sleeping there. (The story-teller has captured the interest of the boys, has established the setting, and has created the proper atmosphere for his story).

"A great chief had power, fame, and plenty. But he wished for something more. He wanted to see the Great Spirit, face to face, to ask a favor. Only to the Great Spirit could he make known the secret longing of his heart. He left his tribe one day to walk toward the setting sun, that golden land where Manito, the Great Spirit, dwelled. He would know Manito's Lodge when he came upon it, because it would be covered with flowers and vines from the forest, with a shining waterfall at the side spraying plants eternally so they would live forever. For three days he traveled toward the setting sun, stopping each night to cook his humble meal over a fire and to regain his strength with sleep. On the evening of the third day as he sat dozing by the fire, he was startled by the sound of footsteps. Instantly, he bounded to his feet, ready to defend himself. A ragged warrior, hungry and tired, dropped beside the fire. He,

too, was seeking the Great Spirit to ask a favor.

"The next morning, the two were on their way before the sun had risen. For three days and three nights they were companions, yet neither asked the other what was the favor each was seeking. At the end of the third day, they came upon a youthful hunter roasting a sage hen over his fire. That night, the three had a feast. Early the next morning, the chief, the warrior and the hunter continued in the direction of the setting sun. The youth had a favor to ask of Manito.

"One evening, as the three sat in silence, staring into the fading embers of their evening fire, the bushes crackled behind them. Thinking a deer might be the intruder, the young hunter aimed his arrow ready to shoot, when a ragged man fell from the clump of shrubs and dropped at his feet. After water and food, the stranger was able to tell his story. For three moons, he had journeyed westward, in search of the flower-covered lodge of Manito. He wished the Great Spirit to grant him a favor. What was left of his torn buckskins told the chief he was a medicine man.

"For many moons, the four trudged over rough country, their goal, the land of the setting sun. Their shirts were torn to shreds and their moccasins, full of holes. On the days when they could not find food, they tightened their belts and carried on, until exhaustion forced them to stop and rest late one afternoon. They held council. What would they do? Though weak from hunger, they would try to go on, they agreed. As they struggled to their feet, they became conscious of the rustle of water nearby. Looking up, they saw the flowery lodge of Manito, the waterfall beside it glistening in the sunlight. On a rock nearby, the Great Spirit sat, huddled in a blanket which covered his whole body and hid his face completely.

"The warrior was the first to speak. 'Manito, make me always the victor in battle.'

"The Great Spirit extended his arms. His request granted, the warrior went on his way rejoicing, back to his tribe.

"'Favor me, Manito, with success in love!' pleaded the youth.

"Still swathed in the blanket, Manito's arms went forth to grant the request. With renewed strength, the youthful hunter followed the warrior down the mountain.

"'Give me the power to heal the sick,' beg-

ged the Medicine man. Wondering why Manito's face was hidden by a blanket, he trudged down the steep slope, following in the footsteps of his companions. He went away disappointed not to have seen the Great Spirit, face to face.

"Only the chief was left. For a long time he sat, meditating, his face buried in his hands. Could he ask his favor? The warrior, the youth and the medicine man had made earthly requests. He longed for something, not of this world. Silently he prayed for the courage to speak, to tell the Great Spirit the secret longing of his heart. The sun dropped behind the mountain, tinting the clouds with its reflected glory. The waterfall looked like molten gold. The whole earth was bathed in a red-gold mist. The time had come. The chief arose and stood facing Manito, his arms above his head and the palms of his hands outward.

"'Manito, I come to you, seeking a great favor.' For a time he was speechless. His own words frightened him. Then, summoning all his courage, he cried out: 'I want to live FOREVER!'

"The suppliant fell to his knees and covered his face with his hands. When he regained enough courage to lift his eyes, he screamed with horror and fell back. The blanket had dropped to Manito's shoulders, revealing a gray face of stone. Those who looked upon these features were turned into solid stone. But the chief had seen the Great Spirit, face to face. And there he sleeps peacefully, upon the mountain, where he fell, while generations of men come and go. MAN-WHO-WOULD LIVE-FOREVER!"

With the guidance of the dramatics' counselor, the lines of a play could evolve around the evening fire. Children of the present regimented world hunger for opportunities to exercise their creative instincts. The campers select the characters and decide on the length of the play. Committees can be chosen from the group to take charge of properties, costumes, make-up, and the like, with a counselor serving as adviser on each committee. Such activities lend purpose to campfire evenings while developing the play for the evening entertainment of "Pageant Playday." When plays are written and staged by the children themselves, and grow naturally out of the camp color, rehearsals are not considered as "time out" from their precious camp weeks. It is fun for the

(Continued on Page 28)

# Etiquette for the Bridle Paths

By

**PORTEA MANSFIELD**

**President, American Camping Association  
Director, Perry-Mansfield Camps, Colorado**

IT HAS often been said that horseback riding at camps is very delightful. But it has also been added that these same people who have found the informal riding at camps so very delightful, have found themselves quite unprepared for riding in the cities and on the bridle paths. They have complained that riding at camps has not prepared them for the etiquette demanded in park, school, or club riding.

Inasmuch as most of the so-called formality is based on necessity for safety on the bridle paths and for consideration and courtesy to other riders, it seems that some of the time devoted to riding at camps might include some preparation which would carry over into the riding during the balance of the year.

However, the camp season is over and campers are attempting somewhat more formal riding in the parks and on the bridge paths. It is hoped that the following suggestions for "etiquette" may be helpful both to the campers who will continue their riding and to the counselors who may, during the winter and spring seasons, carry on some of their leadership in this field.

## *Etiquette for Hacking*

The gentle art of hacking is a social activity. Those who would not leave a partner alone on a ballroom floor, or who would not out-distance their fellow hikers, will see the logic of a like degree of sociability in hacking. The other suggestions are rules of horsemanship. They are concerned with the health and care of the horse, and with safety on the bridle path.

## *Courtesy*

- Never go hacking with a partner or group until you are certain you can control your mount at a walk, trot and canter.

- Consider your companion's experience, and his mount, and also your mount, and then get them to work together. Suit the pace taken to the least experienced riders in the group.

- Before taking any gait, ask your partner, "Shall we trot?" etc.

## *Horsemanship*

- For the health of the horse, the following is a general rule for all trail and bridle path riding: Walk first mile; trot as long a space as seems suitable, with walking periods between trotting periods and between cantering periods. Walk last mile home. Never canter or trot down hill.

- The manners of the horse reflect those of the master. At any gait, ride with your stirrup opposite that of your partner. Not only is this the only courteous thing to do in order to talk, but an opportunity to improve your horsemanship. Failure to do it shows a decided lack of horsemanship.

- At any gait never ride nearer than "four feet from head to croup."

## *Safety*

- Always be undermounted rather than overmounted.

- When meeting a car or riders coming from opposite direction, never pass at canter. When within 100 yards, if cantering, slow down to a trot, then at 50 yards slow down to walk. Draw out as far as possible to right and pass at walk. If riding abreast with one or two others, the one at the extreme right should continue trotting ahead until the one at his left has slowed his gait and dropped into a single file behind him. If a third is riding abreast, the first two continue trotting while the 2nd draws to right behind the 2nd in a single file. As soon as the car or other riders have passed, the one on extreme right continues walking while second and third catch up abreast—they trotting.

- When wishing to pass riders ahead—never do so at a canter. If already cantering, continue in pairs until 100 feet behind those ahead. Then slow to trot until 50 feet. Then one at left continues trotting, draws out to left (same as auto traffic rule). One at right slow down just enough to drop into single file behind him, and out to left. If 3 are abreast, the third then

*(Continued on Page 31)*



## 1937 Convention Program

# American Camping Association

February 4, 5, 6, 1937

Hotel Statler, Detroit

Convention Theme: New Horizons For Camping

### Thursday, February 4, 1937

9:00 A.M. to 12:00 Noon—Registration and Visit Exhibits.

10:00 A.M.—Trip and Lunch.

1. Greenfield Village
2. The Plymouth Motor Car Plant
3. Other trips may be arranged on request.

11:00 A.M.—Meeting of Board of Directors (Not open to general membership).

3:00 P.M.—Chairman, Charles A. Wilson, Vice-President, American Camping Association.

WELCOME—K. T. Keller, President, Chrysler Corporation.

ADDRESS—"Industry and Youth," C. T. Winegar, Director of Personnel, Chrysler Corporation.

3:45-4:15 P.M.—Visit Exhibits.

4:15 P.M.—Chairman, J. Halsey Gulick, President, The New England Section.

#### DISCUSSIONS:

*Nature Lore*—Leader, Fay Welch, New York State College of Forestry, Syracuse, New York.

*Crafts*—Leader, Miss Ruth Perkins, Director of The Craft Studio, YWCA, Boston, Massachusetts.

*Pioneering*—Leader, Miss Minerva Cutler, Executive, Girl Scouts, Detroit, Michigan.

5:45-6:00 P.M.—Visit Exhibits.

6:00 P.M.—Informal Dinner Groups.

#### TOPICS:

1. Coeducational Camps
2. Other Groups may be arranged on request.

8:15 P.M.—Chairman, Hedley S. Dimock, Member-at-Large, The American Camping Association.

ADDRESS—"National Park Service Program for Camping," Julian Salomon, National Park Service, Washington, D.C.

9:30 P.M.—Informal Fireside Gathering

### Friday, February 5, 1937

8:30 to 9:00 A.M.—Visit Exhibits.

9:00 A.M.—Chairman, A. P. Kephart, President, The Southeastern Section.

#### DISCUSSIONS:

*Legal Aspects of Camping*—Leader, C. L. Mathieson, Statistical Consultant, Public Schools, Ann Arbor, Michigan.

*Health and Safety in Camp*—Leader, Captain Fred C. Mills, Director, Division of Health and Safety, Boy Scouts of America.

10:30-11:00 A.M.—Visit Exhibits.

11:00 A.M.—Chairman, Miss Elizabeth Mundie, President, Girl Scout Mid-West Section.

ADDRESS—"Crafts, Pioneering, and Nature Lore," Fay Welch, New York State College of Forestry, Syracuse, New York.

12:00 Noon—Informal Luncheon Groups:

1. Girls' Private Camps—Leader, Miss Barbara Joy, Director, The Joy Camps.
2. Boys' Private Camps—Leader, Lewis Reimann, Director, Camp Charlevoix.
3. Girls' Organizational Camps — Leader, Miss Catherine Stearns, Executive Secretary, Detroit Council of Camp Fire Girls.
4. Boys' Organizational Camps—Leader, W. H. Wones, Director, Camp Manitowish, Wisconsin Y.M.C.A.

2:00 P.M.—Chairman, Taylor Statten, President, The Canadian Section.

ADDRESS—"The Future Challenges Camping," Eduard C. Lindeman, New York School of Social Work, New York City.

3:00-3:30 P.M.—Visit Exhibits.

3:30 P.M.—Chairman, Miss Marjorie Camp, President, The Iowa Section.

#### PRESENTATION AND DISCUSSION:

The Program of the American Camping Association.

H. H. Twining, Executive Director, American Camping Association

C. E. Hendry, Coordinator of Studies and Research American Camping Association.

4:30 P.M.—Annual Business Meeting and Election of Officers. (Business is conducted by delegates previously elected by the Sections.)

6:30 P.M.—Informal Dinner Groups

1. "Program for Younger Children in Camp"—Leader, Taylor Statten, Director, The Taylor Statten Camps.
2. Other groups may be arranged upon request.

8:15 P.M.—Chairman, Miss Portia Mansfield, President, The American Camping Association.

ADDRESS—"The Sociological Possibilities of Camping," Eduard C. Lindeman, New York School of Social Work, New York City.

9:30 P.M.—Informal Fireside Gatherings.

**Saturday, February 6, 1937**

8:30-9:00 A.M.—Visit Exhibits.

9:00 A.M.—Chairman, Thomas G. Cairns, President, Pennsylvania Section.

**DISCUSSIONS:**

*Music*—Leader, (to be announced).

*Dramatics*—Leader, Carl Hardwick, Artisan Guild, Highland Park, Michigan.

*Dancing*—Leader, Portia Mansfield, Director, The Perry-Mansfield Camps.

10:30-11:00 A.M.—Visit Exhibits.

11:00 A.M.—Chairman, Robert M. Grueninger, President, Lake Erie Section.  
Reports of Studies of Standards in Camping.

Hedley S. Dimock, Chairman, George Williams College, Chicago.  
W. Thomas McCullough, Executive, Alta House, Cleveland.

12:30 P.M.—Special Interest Luncheon:

Counselor Training Courses—Leader, Charles B. Frasher, Dean of Freshmen, Springfield College, Springfield, Massachusetts.

2:00 P.M.—Chairman, Ralph Hill, President, The New York Section.

ADDRESS: "The Contribution of Camping to Mental Hygiene," Miss E. Lee Vincent, The Merrill-Palmer School, Detroit, Michigan.

3:00-3:30 P.M.—Visit Exhibits.

3:30 P.M.—Panel Discussion—"Motivation for Camp Activities."  
Chairman—Stuart A. Courtis, Professor of Education, University of Michigan, Ann Arbor, Michigan.

5:30-6:00 P.M.—Visit Exhibits.

7:30 P.M.—Annual Banquet (evening clothes may be worn).  
Music by Cass Harp Ensemble

Toastmaster—F. H. Ewerhardt, President, St. Louis Section.

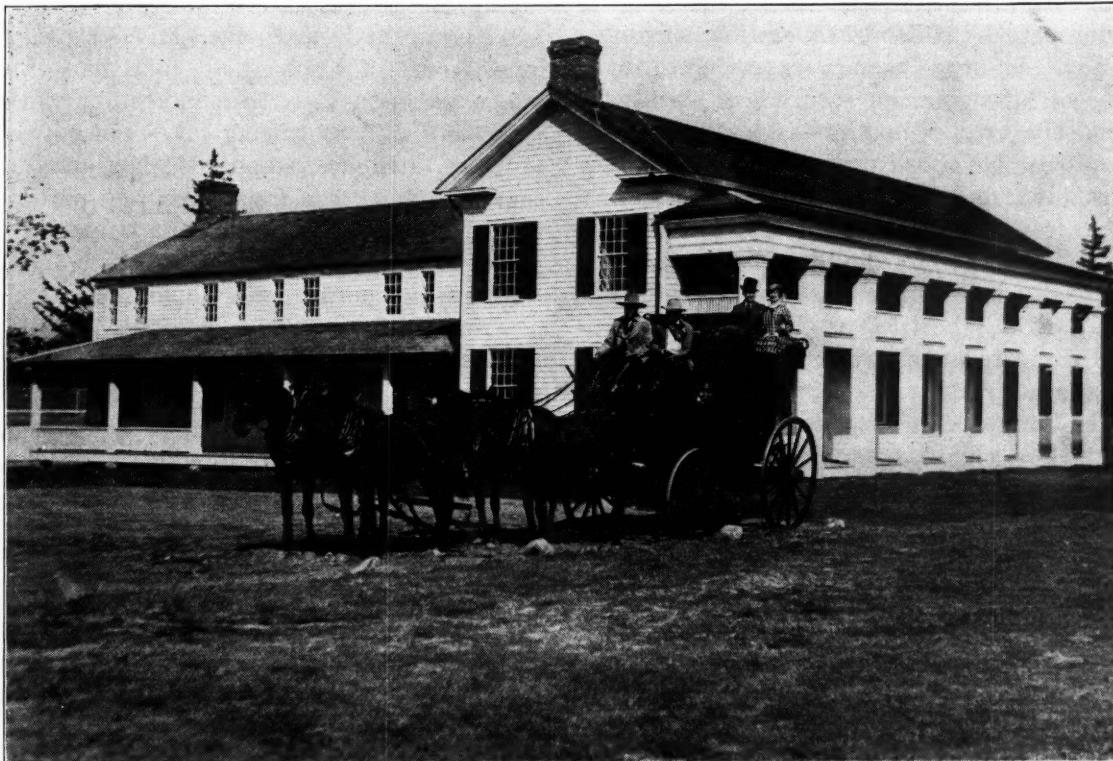
Introduction of new officers and staff.

ADDRESS—"New Horizons for Camping," Miss Abbie Graham, author of *The Girls' Camp, Ceremonials of Common Days and High Occasions*, and many others.



**C. A. Wilson, M.D.**  
**Chairman, Convention Committee**

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A Scene from Greenfield Village

# The Group Work Process in Camping

## *Camp as a Group*

EDITOR'S NOTE.—This discussion of the camp as a group is the fourth installment of Mr. Blumenthal's work on the Group Work Process in Camp.

THE growing emphasis on the group is a belated recognition on our part, as workers with youth, of the social need for group-making and its educational value for the individual. That we are group-formed, and group-controlled has long been known but only lately have the group principles been deliberately applied in the field of organized recreation and camping.

The re-creation of group life in the face of the social, economic, and industrial changes, which are disintegrating it, requires emphasis equal to that given to the re-creating of the individual. One is not possible without the other. The individual and the group are as vitally interrelated as the individual and the air he breathes. Man takes on the color, habits, manners, customs, and modes of thinking and behaving peculiar to his social setting. Living—that is, the urge for new experiences, for a sense of belonging, for securing of status, for friendship, love, sympathy—is possible only in the group. No social fact is as obvious as the unusually large number of groups, associations, clubs, fraternal orders in American life. Man is a joiner. The crowding into large cities has deprived people of the small town neighborliness, and this he tries to achieve in his artificially created new groups. The social need for a group persists.

The laws of learning are social as well as individual. A child is made ready when his companions are; he secures greater satisfaction when others share it, and he likes to practise what the "gang" does. The learning process is facilitated by the group.

The group and the individual must be geared to each other. A knowledge of how groups form, what maintains them, and how they function should lead to the skill of "handling" a group so that the maximum good may be de-

By

**LOUIS H. BLUMENTHAL**  
Past President, Pacific  
Camp Directors Association

rived for the individual in his needs and desires. It might be said, "Let me select the group for my child and I need not be concerned about his future."

The group process is the course of social behavior in which we respond to the stimuli of others. It is the give and take of personalities that now act and now react. Domination, submission, self-expression, fraternization, friendship, socialization, competition, imitation, suggestion, conflict, participation, assimilation, and resistance are aspects of the social process resulting from people reacting to each other.

The kind of education afforded by the social process is determined by the kind of group in which the process takes place. It is in the areas of intimate association, involving face-to-face relationships, where fundamental formation of the personality takes place. In this type of group, that is, the primary group, such as the family, the play group, the gang, the neighborhood group and camp, the child feels he belongs, counts for something, and shares common experience. Here the child can be himself. It is here that socializing takes place: where loyalties, attitudes, standards, develop. Emotional integration is found in group participation. In the course of such participation the personality develops. It gives the individual significance, courage, and stimulation.

Groups are formed when the individual needs others to obtain these satisfactions which cannot be obtained alone. In unity, there is strength. When people have interests in common, or interests which are alike, they tend to collective action to more adequately realize these interests—or when the joining of unlike interests make possible the objective common to all. It is commonness of interests, that is, joint participation and sharing, that makes for community.

The essence of camping is its group life. It makes camp an effective instrumentality for the development of satisfying interests, desires,

attitudes, and habits of conduct. Learnings are hampered or neutralized by poorly formed groups. Let us see what some of the characteristics of the camp as a group are:

Here we have all the groupings a camper belongs to in the city rolled into a single composite unity. The home, the school, the playground, and the church, as groups, are synthetically merged into a unified entity—the camp group. The cross currents of interests and activities, with their conflicting demands, become integrated as camp assumes the functions of the parent in the home, the teacher in the school, the leader in the playground, and the minister in the church. The approach to the child becomes coordinated. This makes for integration of the camper.

There is a readiness for campers' participation in group life and group activity which distinguishes camp, let us say, from such groups as the school, the church, or the home, where there are varying degrees of compulsion in participation. That is why the camp is indeed one of the most unusual situations for all learnings, mental, physical, social, moral. The child is ready for camp experiences with its wide range of satisfying activities in which he wants to engage even to the point of extreme fatigue. It has been said that there is no record of any child ever having been led to camp by a truant officer. Camp is an up-and-doing group, permeated with the spirit of fun and creative activity. This serves also to explain why directors and counselors find camp work so fascinating despite the tremendous drains on their energies.

Besides being a live group, camp is a *life* group. Its counterpart in the city is the family. Togetherness in living is the great camp project in which learning and living go on simultaneously. Here children eat, sleep, play, work, plan and decide together. None can entirely have his own way yet each is given opportunity to be himself. Friendliness, cooperation, unselfishness are not abstract virtues to be praised in song or recitation, but are the means of living happily and fully in a real community.

It might be said that there is fuller living at camp than in the family group. At camp, the child is released from a number of home situations which in many cases have hampered him in his full development and expression. Perhaps for the first time he becomes a full-fledged

member of a community with duties, responsibilities and privileges that carry consequences affecting him directly and which only he can understand. He becomes a self-dependent individual who is forced by the social situation to make his own decisions and in so doing realize his own worth. Living and working together becomes the great camp project, as it is the great life project. In this connection, it is significant to remember that in listing the abilities of workers for positions of responsibility, the Metropolitan Life Insurance Company, one of the world's largest employers of high-grade labor, ranks first—the ability and willingness to work well in conjunction with others; not knowledge, not technical skill, but the ability to live successfully with others.

The camp as a group operates in a controlled environment. Favorable influences alone are allowed to function. All the contacts the camper can make are artificially controlled. Deliberately, the camp site is selected for its beauty and its appeal to the aesthetic nature of the child. His camp mates, with whom he will live, are selected for their physical and moral fitness. The counselors are carefully chosen for their influence on the campers and only those who can serve as good models are accepted. Cooks, utility men, clerical staff must all measure up to a high character standard. Visitors to camp are restricted to certain days and hours. There are restrictions on food sent from home. Safety and health hazards are anticipated or removed. The director prepares a fertile soil for the enrichment of the lives of his campers. In one summer, he attempts to bring to bear on his charges all possible favorable influences.

**A**S WE have seen, a group is held together by its common interests. The extent of communal sharing determines the extent of community mindedness. Not limited contacts, but many points of contact are possible in camp. There is the common guardianship (temporary parentage of directors and counselors). They all look to the same leadership. The relationship is personal. They are affected by each other's joys and sorrows, gains and losses, successes and failures. There is a common awareness of the administrative processes at camp which touch upon their lives. What happens at the staff conference; how well the utility men do their work in keeping grounds,

(Continued on Page 21)

## The Camping Magazine

THE OFFICIAL JOURNAL OF THE  
AMERICAN CAMPING ASSOCIATION, INCORPORATED

BERNARD S. MASON, Ph.D., Editor

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January, 1937

No. 1

### Will Camping Lead or Follow?

As a recognized educational agency, organized camping appears to have come of age. Whereas in the past, educators have pointed to the educational possibilities inherent in the scheme, today they are acclaiming it as a successfully functioning institution. Public opinion is for the most part in accord with this view—the recent awakening of wide-spread interest in camping on the part of the public generally is motivated not only by a recognition of its recreational and vacational merits, but of its educational contributions. There is a marked demand that these benefits reach a larger percentage of youth. The stage is set as never before for an unprecedented expansion of camping both in numbers and in recognized standing as a vital educational agency.

At first blush the camp director receives these compliments with a glow of satisfaction, a feeling of self-sufficiency, and a confidence in what the future will offer in his cherished field. At second thought, however, the situation becomes sobering—it is fought with many far-reaching questions.

Will camping trail along in the educational field, aping the methods and philosophies of the schools, or will it lead out in the creation of significant approaches of its own which will constitute an original contribution to education?

To date, camping has largely played the role of follower. In the early days it mimiced the teaching methods of the schools and the admin-

istrative and constructional methods of the army. Of late the progressive education movement has found many enthusiastic exponents in camping, and under their leadership the regimentation and compulsion characterizing the camp of yesterday have given way. For the most part, however, this has been an applying to camp of a procedure developed in progressive schools.

It is an accepted fact that the camp setting offers many unique advantages over other existing educational agencies. In the actual life-like characteristics of the situation, it stands out in delightful relief from the artificiality, formalism, and make-believe of the typical school. The educational opportunities are correspondingly more pronounced. Given such an ideal situation for learning, is it not conceivable that an original and unique philosophy and methodology of education might develop that would form a pattern for other educational agencies? Is it not conceivable that camping might lead in the creation of an educational approach to which others would look for guidance? Indeed, possessed as it is of advantages and opportunities that are denied other agencies, this seems more than conceivable; it seems that such should be the expected result.

New points of view and innovations in technique often await the appearance of a great mind to give them form and expression. However, three conditions are necessary among the rank and file of camp leaders if such a contribution is to be made, and the lack of these have caused educators to fear that organized camping may very easily miss its opportunity: (1) camp directors who are as uniformly prepared for their educational tasks as are the superintendents, principals, and head masters of schools for theirs; (2) a permanent and complete machinery for research, and an attitude for research on the part of camp directors, and (3) an open-minded, progressive, creative attitude of mind on the part of all camp directors—a dissatisfaction with the old ways, an experimental attitude, and a courage to try the new—a buoyant, flowing, youthful, growing attitude of mind. Organized camping is just beginning to evolve, yet already there are signs of institutionalism and crystallization, all of which means premature stagnation. Smug complacency and self-satisfaction are the first symptoms of stagnation, and stagnation is a characteristic of old age. Youth is *growth*.

## Camp As A Group

(Continued from Page 19)

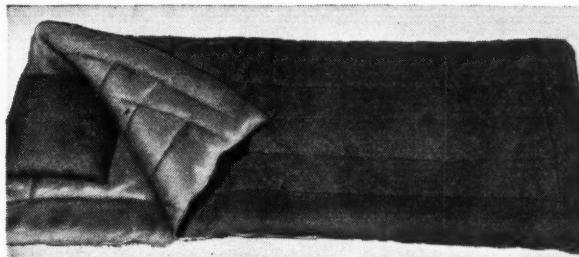
buildings, sanitation in good repair; the technical skill as well as the mood of the cook; unity or disunity in the ranks of the staff; the discomforts brought on by such climatic conditions as rain, heat, cold, storms, touch all their lives. They are all exposed to the same beauties of the hills, the lake, and the mountain streams. They are affected by same camp traditions. They meet with the same neighboring groups.

Here are ideal factors making for group cohesion, group mindedness, and hence group virility. Here is rich, varied and full reaction to stimuli, the basis of good social life. Add to these shared experiences the togetherness that comes from singing the same songs, participating in the same rituals, ceremonies, camp projects, and you have commonness of interests raised to the *nth* power. You begin to understand why "camp was just like a dream. It was wonderful. It is heaven on earth." There is comparatively so much less of communion in the city that by contrast camp *must* seem like a dream.

**I**N further analyzing camp as a group we find that the bonds of interest and homogeneity are achieved through other situations. In organizations such as the Scouts, Camp Fire Girls, etc., campers have been associated together in year 'round activity. They do not meet at camp for the first time or go through the milling process of becoming acquainted there. All camps, especially those which do not have a continuing organization, utilize such devices as reunions, occasional trips, winter camps, correspondence with campers to refresh friendships. Old campers interest their friends in camp so that a new camper already has established associations with camp and other campers before camp opens. Where this applies, and it applies in differing degrees, enrollment is confined to definite groups in the community. It would seem quite natural for parents to entrust their children to that camp where their friends had sent their children.

This tendency of campers to be recruited from the same social economic grouping is furthered by camp fee. In a sense, the camp fee is a restrictive device for securing some degree of camper homogeneity. The "we reserve the right

(Continued on Page 26)



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Similar in general design to the Snug Bag is the Ranger, made in a roomy size suitable for adult-size juniors and councillors. The covering and wool interlining are the same, with inside lining of summer-weight wool mackinaw. Opens down entire side, with Talon hookless fastening. Comes complete with carrying bag and straps.

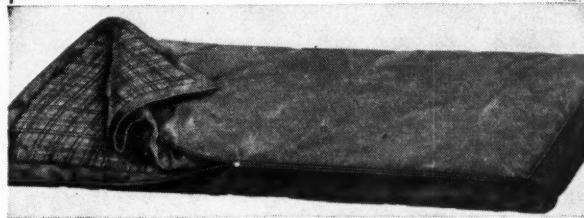
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## ON THE TRAIL OF NEW BOOKS

### **Broncho Apache**

By Paul I. Wellman (New York: The Macmillan Co. 1936) 303 pages, \$2.00.

If you like bold deeds, daring adventure, tense moments, solitary desolation, cold-blooded murder, tender love, all in the pioneer setting, we beg of you to meet Massai, the broncho Apache whose stealthy feet and acute senses carry him through the three-hundred pages of this simple but strong tale.

This is no ordinary Indian yarn, and for several reasons. Although fiction, it has basis in historic fact. When Geromino and his sturdy warriors were being hauled to Florida on their prison train, one Massai slipped away into the populated Illinois countryside. By what means we know not, but several months later his gaunt figure appeared once more in his native New Mexico. General Miles relates this incident in his *Recollections*, but it remained for Paul Wellman to add the dramatic incidents. Unarmed, speaking no English, without food and compass, this trip across half a continent infested with hateful enemies, without once being seen by a living soul, is one of the miracles of American pioneer history. It is the crowning exploit in the countless mysteries of the Apaches.

More than thrilling exploit and heroic courage, however, it is the insight into the deep impenetrable soul of the true Apache that gives the book significance. Poetical, aesthetic, unexpressive, truly indwelling, the Apache will always remain a mystery, but Paul Wellman has penetrated deeper into this mysterious depth than most men because he knows Indians better. Witness his *Death on the Prairie* and his *Death in the Desert* of the past two years. The Apache deserves to be heard—the histories have done him a grave injustice.

This book will appeal to all who love the out-of-doors, who are interested in western history, who seek to know better the true Redman, and who are possessed of an imaginative spirit—in fact, to all who like a good story.

—J.C.S.

### **Partners in Play**

By Mary J. Breen (New York: A. S. Barnes & Co., 1936) 185 pages, \$1.00.

This significant book, originally issued in paper covers, presents a strong and convincing plea for bringing boys and girls, young men and young women, together for recreational activities. It is timely in that it is in accord with an unmistakable trend in society today. While it does not deal with the camp situation, it should be of particular interest to camp leaders because of the light it throws

on joint activities between camps for boys and girls, and in the growing emphasis on coeducation in camping.

A sensible association between the sexes is essential to normal social life. Coeducation in schools is accepted, but association in the classroom does not mean that boys and girls really become acquainted. It is through playing together, that friendships are formed, that boys and girls learn how to get along together, that they adjust emotionally toward the opposite sex. Yet, it is in the hours of leisure that we segregate the sexes.

The book also presents activity ideas for parties, dances, hikes, craft groups, discussion groups, etc. It discusses the leadership of mixed groups.

It is an extremely valuable volume for all recreational leaders.

—B.S.M.

### **Putting Standards into the Summer Camp**

By H. S. Dimock (New York: Association Press, 1936) Paper, 64 pages, \$1.00.

This is the fourth in the series of publications on *Character Education in the Summer Camp*, and contains the findings of the annual Camp Institute of last spring at George Williams College. It is of outstanding significance in the information it contains and in the trends it indicates. Being one of a series of annual studies, it takes on added importance in the light it throws on the direction that research and study is apt to take during the coming year. Surely all students of camping should be familiar with it.

### **Selected Bibliography on Recreation**

By C. O. Jackson (Urbana, Illinois: Curriculum Laboratory, College of Education, University of Illinois, 1936) 10 pages, mimeographed. Free.

A selected bibliography on all sports and all phases of recreation, outdoor activities, gymnastics, and administration. Of interest to all students and teachers in the field.—B.S.M.

### **With Puppets, Mimes and Shadows**

By Margaret K. Soifer (Brooklyn: The Furrow Press, 1936) 132 pages, cloth, \$1.50.

The purpose of this book is to explain how the rich world of folk literature may be used as material by children from which to create plays for puppets, pantomimes, pageants, ballets, tableaux, and shadows. The character of each of these dramatic media is described in turn and the technics of group play writing discussed. There are ten original plays in the book, each molded from a folk tale. There is an extensive bibliography in stage technic and folk literature.

—B.S.M.

# WELCOME TO HOTEL STATLER, DETROIT



HEADQUARTERS

for the

**AMERICAN CAMPING  
ASSOCIATION**

CONVENTION

**February 4, 5, 6, 1937**

### Sing Together

By Girl Scouts, Inc., (New York, Girl Scouts, Inc., 1936) 96 pages, paper, 20c.

This song book, designed for leaders of recreational music, contains material of widely diversified range especially suitable for 'teen age voices. Folk songs, orally transmitted through the ages and still alive by reason of their simple beauty and sincerity, are here to suit every mood. Art songs, representative of the works of the masters, provide lasting and satisfying material for campfire and other similar occasions. Rounds and canons, ranging from two to eighteen parts, offering a challenge to all, are an indirect introduction to harmony and provide excellent practice for musical "wobblers" who have difficulty in sustaining a part.

Music is a great coordinator. Nearly all camp and recreational activities may be correlated through song and music. Camp directors everywhere will welcome this new and excellent aid to better and more joyous singing.—B.S.M.

### How to Make Marionettes

By Edith F. Ackley (New York: Grosset and Dunlap, Inc., 1936) 24 pages. Paper, 20c. Cloth, 30c.

How to make marionettes is simply and clearly told in this booklet sponsored by the National

Recreation Association and prepared by Edith Flack Ackley. In large type and profusely illustrated, the material in the booklet is so skillfully presented that even young children can successfully utilize it. The subject matter is developed under the following topics: What to Do with Marionettes; the Paper Pattern; Making the Cloth Body; Stuffing the Body; The Head and the Hair; The Features; Backgrounds and Stage Properties; Sewing Clothes to the Body; Stringing the Marionettes; Controls; Making the Stage; Arranging a Program, and Suggestions for a play at Christmas Time.

### The Pirate of Pooh and Other Plays

By Marjorie Barrows (New York: Rand McNally & Co., 1936) 192 pages, cloth.

Here are fourteen simple, humorous plays for children, easily staged, easily costumed, and easily acted. Following their first appearance in *Child Life Magazine*, these little plays have been successfully presented in children's theatres, schools, camps, and churches across the country. The present volume, bringing all the plays between two covers, is the result of demand on the part of dramatic teachers and children. It is an excellent collection for all who are called upon to direct dramatics for children, and it is excellent reading for children themselves.—B.S.M.

*Seen and Heard***ALONG CAMPING'S FAR FLUNG TRAIL****Covered Wagons in St. Louis**

A Covered Wagon with a sixteen-foot box, covered with a tarp and equipped with a refrigerator, feed box and cooking utensils, is a delightful and useful addition to any camp's equipment, according to the address given by Max J. Lorber before the St. Louis Section at its recent meeting. The wagon carries eight campers and two counselors. The destination and program of a trip are unknown in advance. This is a care-free type of camping with much of adventure and romantic appeal, according to Mr. Lorber.

At the same meeting Mrs. Helen DaCosta Dunnagan stated in her lecture that horseback riding should be presented as a major activity in camp, if at all. In her opinion, riding should not be attempted if equipment and leadership are insufficient, in that safety is endangered, instruction not worthy, that there is danger of the popularity of the activity developing it into a major activity even though the resources are not sufficient for so handling it. A camper should be so trained as to be able to perform satisfactorily in trail riding, she feels.

**Chicago Leaders in Study Groups**

Three significant study groups are being conducted under the direction of the Girl Scout Mid-West Section, these to continue throughout the year: *Group Work Standards and Practices*, Chairman, Vivian Carter Johnson; *The Camper to Counselor Interval*, Chairman, Ruth Pease; *Troop Camping*, Chairman, Loine Hanes. Prof. W. I. Newstetter, of Western Reserve University, Cleveland, spoke before the *Camper to Counselor* group in November. Elizabeth J. Mundie is President of the Section.

**Iowa Section to Discuss Indian Lore**

A lecture by Prof. Keyes of Cornell College on "Indian Relics in Iowa" at the last meeting of the Iowa Section aroused so much interest that the application of Indian Lore to the camp program is to be discussed thoroughly at the next gathering. The meeting also gave consider-

able attention to the recent growth of the day camp.

The three-day spring conference in Iowa is to cover the following subjects:

1. Elements of Good Counseling
2. Nature Trails and Nature Lore
3. Birds and their Habits
4. Cookery, Knife, Hatchet, Fire Building, and Camp Gadgets.

**Pacific Directors Plan Conference**

The delightful and elaborate Annual Conference of the Pacific Section, to be held this year on March 11 to 14 on beautiful Monterey Bay, is to take the form of a "working conference" with study groups considering matters on a strictly professional level. Roy Sorenson of the National Council of the Y.M.C.A. is to be the guest speaker.

Each section of the aggressive Pacific Association conducts a Counselor's Training Course each spring. Last spring the Southern California course registered 300 students.

**Research Committee Meets**

The newly formed Research Committee of the American Camping Association met in Ann Arbor recently to begin the formulation of the program of research made possible by the Chrysler Fund. Present at the meeting were the following members: Charles E. Hendry, Chairman, Dr. Marie M. Ready, Hazel K. Allen, Dr. W. I. Newstetter, Dr. Howard Y. McClusky, Dr. L. K. Hall, and Herbert H. Twining. Dr. Ross L. Allen and Dr. Bernard S. Mason of the staff of the American Camping Association, were also in attendance. Dr. C. A. Wilson, Vice-President of the American Camping Association, opened the meeting.

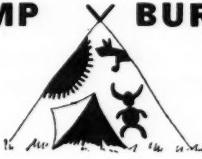
**Plan Spring Conference in St. Louis**

The St. Louis Section of the A.C.A. is planning a camp conference to be held in the early spring. Matt Werner is in charge of the program. The newly elected officers of this section are as follows: Dr. F. H. Ewerhardt, president; B. E. Fenenga, vice-president; R. C. Wilson, secretary-treasurer; Matt Werner, program director.

MACY'S YOUTH CENTRE . . . U. S. A.

# MACY'S

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MACY'S YOUTH CENTRE . . . U. S. A.

**TRANSPORTATION TO THE 1937 CONVENTION  
DETROIT, MICHIGAN  
February 4, 5, 6, 1937**

**W**ITH the few exceptions noted below, the various railroad passenger associations have discontinued all convention rates since the reduction of railroad fares went into effect, June 1, 1936. It will be impossible, therefore, to purchase round trip tickets at lowered rates to our Detroit meetings on the majority of railroad lines.

The Transcontinental Passenger Association and the Western Passenger Associations, which include the Pacific Coast and all territory west of Chicago, Peoria and St. Louis (except the territory southwest of St. Louis), offer round trip tickets at the rate of two cents per mile in each direction for transportation in sleeping cars within their territory; the rate beyond their territories will be figured at double three cents per mile for round trip travel. No identification certificates will be necessary and the tickets will be on sale daily at your local office. Tickets are good for thirty days with stop-over privileges.

Round trip tickets for passengers in the territory of the Southeastern Passenger Association (south of the Ohio and Potomac, and east of the Mississippi Rivers) may be purchased at the regular rate of two cents a mile in each direction within the specified territory. These are good for fifteen days, and for travel in sleeping cars.

As we go to press, we have not had definite instructions from the Southwestern Passenger Association or from the Eastern Section of the Canadian Passenger Association.

It is understood that groups of twenty-five or more passengers traveling together may receive special rates from all railroads. Consult your local agents.

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**Camp Records**

The Convention Committee is anxious to have a display of record blanks used by all camps at the 1937 Convention. Will you kindly bring your blanks along with you and leave them at the registration desk? A notation as to their exact use will be helpful. If you are not planning to attend the Detroit meetings, would you send your record blanks to R. L. Allen, Lane Hall, Ann Arbor, Michigan?

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**Camp As A Group**

(Continued from Page 21)

to reject any application" declaration of jurisdiction that appears in many camp folders is a "safety measure" to insure a similarity of kind in the members of the camp group.

Selection may also be on the basis of religious affiliation, prior membership in the year 'round organization of which camp is a part, age limitation, character, need (fresh air camp), sex, health, race, nationality, occupation of father (workers' camps). The objectives of camp as advertised are other bases for defining membership. The art camp, drama camp, boating, music or dance camp, tend to further limitation.

The tensions created by those campers who are unassimilable or instinctively disliked because of different social, economic, cultural levels, or because of differences in age, health and so on, tend to disturb group cohesiveness. In the interest of the group, selection is exercised.

The foregoing methods of limitation represent what camps do and how they define themselves as groups. Some of the procedures are not necessarily desirable from a social or educational point of view. Provincialism, snobbishness, chauvinism, and class prejudice may be some of the fruits of a number of these restrictive devices. There are decided values in differences. Individuals from different social, racial, religious, and economic groups have much to contribute to each other. Their free association makes for a much needed inter-group understanding and an appreciation of the cultural values of groups other than ones own. Cultural diversity enriches while cultural uniformity impoverishes the mind and spirit.

When camp becomes so large that intimate face-to-face relationships give way to only mass contacts, it preserves the intimacy that comes with the smallness of size of group by breaking itself down to smaller units. For some campers, large groups mean excitement, wider range of contacts, greater freedom, less supervision. Others feel lost and submerged and need the close contacts a small group gives in order to find themselves. Camp, however, can provide both at the same place and same time. Certainly what we all need is not extensiveness but intensiveness of personal relationships in the large world about us. There is greater op-

portunity for participation in small groups. In it, there are fewer of the follower type which the large group necessarily develops. Greater mutuality and closer understanding are possible only in small groups. Individuality of reaction that is possible in it makes for the defining of personality. In a crowd we are lost.

Sub-groups such as section and cabin units may be on a number of bases: chronological and mental age, friendships, amount of camp experiences, self-selection by the camper, needs for personality adjustment, previously existing groups, physical condition, emotional maturity. Cohesive groups may arise out of the drama, craft, hiking, riding, and project activities when there has developed a body of intimate, shared experiences among the participating individuals. Unsatisfied interests, dissatisfaction may find their outlet in such unofficial groups as cliques and secret organizations.

There is no arbitrary, rule-of-thumb criterion for group division. Tradition, leadership, equipment, camp site, special considerations—all play a part. Camper selection is of course desirable but not always wise. The chemistry of human relationships is ever present and is a "stubborn fact." An over-aggressive camper must be placed with regard to the resolution of his personal difficulty. Separation of brothers may mean the possibility of equalizing the dominant-submissive relationship between them. Separation of friends may or may not cancel out the greatest value camp has for them—the enrichment of their friendship through greater number of shared experiences. Extreme individualists need the socially expansive contact of the socialized camper. Whatever the basis, at least a number of questions should be asked. Can a group entity, group-mindedness emerge out of this collection of individuals? What group standards are likely to emerge out of the new unity? To what extent will the group make possible the fulfillment of the individual's personality? Will desirable social controls be used? When we view the camper in relation to his group, we have made possible the implementing of many of the principles of group work—the application of the laws of learning, democracy of participation, the satisfaction of the wishes and techniques of building interests.

Man may be skill-hungry, but his skills activity may be the dream world he is creating to escape from the reality of his not belonging. People, the social process, society *are* realities.



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The camp director's work is never done, for as soon as one camp season is over he begins to plan his program for the next!

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**The Camping Magazine**  
Lane Hall  
Ann Arbor, Michigan

### A "Pageant Playday"-- In Your Camp Color

(Continued from Page 14)

campers to play the parts of flesh-and-blood people who once paddled canoes on the same lake where they now paddle their canoes; who rode horseback over the same trails where they now ride; who built fires in the same cove where they now toast marshmallows.

The camp play selected by the dramatics' counselor frequently deals with a sophisticated theme of society folk in the city. The girls send home for their backless evening gowns and gold slippers. A camp play may be trivial diversion for an evening, or it may be a romantic experience in reliving the past. The continued popularity and box-office success of the Western movie vouches for the fact that the primitive is still glamorous to young people of this day.

In brother-and-sister camps, the directors plan some days with activities and events in which both boys and girls can participate. A number of activities which demand the natural participation of both boys and girls, can be built into the "pageant playday" scheme. Junior boys and girls can play the guessing games of Indian children, the singing games of the early settlers, and various group games which demand vigorous physical activity. For the Intermediates, there are the old-time party games, riotous fun for boys and girls when they are dressed in the period. For the older boys and girls, the square dances and social games of a generation ago are more wholesome, more socializing, and more in keeping with camp spirit than the customary "formal" dance which closes the season in many camps. Why bring tuxedos and evening gowns to the wilderness?

The senior groups want to dance. This natural desire can be fulfilled through the old-time dances of the "pageant playday." Why not a barn dance, with the boys in overalls and the girls in aprons? This will appeal to the boys because they usually dislike "dressing up" in camp. The adolescent girl, more than anything else, wants to be attractive to the opposite sex. Gay prints and ruffled sun-bonnets bedeck young girls with winsome and appealing femininity—and they know it. Counselors, too, play the games and dance. "Pageant playday" is fun for everybody.

In the afternoon, each camp unit might present a song, a game, a dance, a reading, a play

—in the pageant theme, the audience being those children who were not performing at that time. This could be followed by free-for-all games, stunts, and a program somewhat similar to the usual playday. In camps using the competitive system, an award may be given to the unit voted to have made the best and most original contribution to the program.

Playdays feature physical prowess and skill in varied athletics. A "pageant playday" can do the same. Relay races, saddling each new mount, and numerous games to show skill in horsemanship, were features of holiday gatherings on the frontier. Water sports have ever been popular with people who lived near the sea. Grandmother's bathing suit on a comely girl could furnish considerable amusement. Boys in Indian costume could "land" in their "bark" canoes and perform an Indian ritual from the camp region. The experts in archery could ride bareback in Indian fashion and shoot their arrows into a straw buffalo as they galloped by. If the pageant theme is Western, the experts in rifling could shoot tin cans from the tops of fence posts, as the boy expert-shots of a generation ago used to do at community gatherings.

The younger boys and girls like playing Indians. The adolescents seem to enjoy wearing old-fashioned clothes, the boys showing a preference for colorful cowboy attire which makes them appear and feel like the story-book heroes they secretly wish to be. The "loud" shirts and broad-brimmed hats suggest freedom, adventure, and romance. Older girls frequently choose the quaint, intensely feminine basque and full skirt. Clothes have a strange way of affecting personality.

**THE ALL-IMPORTANT EATS!** Food, too, in the pageant theme, and the camp color. If your camp is in New England, serve baked beans. These can be baking all afternoon in a bean-hole, dug up when ready to serve, and dished from the iron kettle by pretty girls in colonial costumes. All campcraft counselors know how to bake beans in the ground. A clam-bake might be in keeping with the pageant theme.

If your camp is in the Appalachian region, serve corn pone as Daniel Boone cooked it over an outdoor fire. A recipe:

One cup of yellow or white corn-meal for each person. Add salt to taste. Mix well. Pour on enough boiling water (must be boiling)

#### A New England Camp Director Answers

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LANE HALL  
Ann Arbor, Michigan

to make a stiff batter, but not soupy. Bacon drippings or butter may be added for shortening. Mold mixture into oblong "pones" and fry in hot skillet with just enough grease to prevent sticking. When brown on one side, turn and brown on the other.

If the theme of your "pageant playday" is Indian in whole or in part, serve dishes made with corn. The Indian worshipped corn as the giver of life. A selected group might sing Indian corn-festival songs to the beat of the tom-tom while the campers waited in line for their serving of "squaw-dish." A recipe:

Dice bacon and fry crisp in pan. Add one can of corn. (Golden Bantam is best for color.) When the corn is thoroughly heated, stir in beaten eggs, averaging two eggs to each can of corn. As soon as eggs are "set," and the mixture is a golden brown, serve immediately. Why not have "squaws" cook and serve this delicacy?

Dried bief can be substituted for dried buffalo meat in making Indian pemmican.

If your camp is in the Southwest, and your pageant theme is Spanish or Mexican, serve chili with "frijoles," and "tortillas" hot from the griddle. A recipe for "tortillas":

One cup of milk, one egg, three cups of flour, one-half teaspoon baking powder, one teaspoon salt. Mix well and fry brown on hot greased griddle. To entertain the line-up for "frijoles" and "tortillas," a barber-shop quartet of older boys in sombreros and sashes might sing *La Cucharacha, Cielito Lindo, La Paloma, La Golondrina* and other songs of the Mexican border, to the strumming chords of a guitar.

Tired muscles and full stomachs combine to make sitting quietly appear desirable and pleasant. At twilight, the camp play in the theme of the day, out of doors if possible. Time the play so that it will be dusk when the curtain falls on the last act. Light the campfire. Awards can be made if these are a part of camp policy. Sing songs of the period, ending with the favorite camp songs. The young people have taken an excursion into the past—and back again to camp. To bed—and dreams!

In the light of the aims and purposes of camping, the "pageant playday" idea may be tested through this question:—"Why do children come to camp?"

Our modern life is becoming increasingly specialized and monotonous. Youth is becoming more and more regimented, in preparation

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for the present scheme of living. Human nature seeks eternally to avoid monotony. The child comes to camp to escape his prosaic world. It is the director's duty to help his campers find and develop their own "escapes," not only for their youth but for their adult life as well. An appreciative knowledge of the past helps an individual to interpret his present with a sane and sympathetic understanding.

A "pageant playday" challenges the imagination, stimulates the creative urge, and provides wholesome entertainment. Yet, it is nothing more than an exhibition of camping skills and activities, dressed up in glamorous clothes. A bid to romance! Though fun for the campers, a "pageant playday" accomplishes many of the educational and social aims of the camp director.

Your camp is in the woods? On the seashore? In the mountains? "A poet says the most in the fewest words." Can you see your camp through a poet's eyes? It may be, a poetic interpretation of the camp program points the way to successful camping.

### *e/* Etiquette for the Bridle Paths

(Continued from Page 15)

drops behind the 2nd; all slow down, trot just enough so that riders ahead are approached gradually. (More accidents from discourteous or ignorant riders—or from car drivers trying to pass at too fast a gait. The psychology of the horse makes him an imitator). If riders ahead are ignorant it is more difficult. Continue to approach closer to them, very slowly, and if they fail to get into single file, ask "May we pass?" Try to pass always at a slightly faster gait.

4. When riders behind wish to pass, upon hearing the approaching riders, the one on the right should immediately go ahead, and the one on the left should drop behind and out to right. As soon as the riders have passed, the one behind again trots up to the left side of the one ahead and they continue at whatever pace is suggested.

5. If the ones ahead change from a faster gait to a slower gait, the hand of the leader should be held up so the ones behind may have opportunity to collect and slow their horses. If the hand continues to be held up, the riders

are to understand that this is a signal for halting. When halting, of course, the distance should never be closer than 4 feet.

6. A general rule is always to walk down hill. Walk around curves where there might be a chance of riders approaching from the opposite direction, and causing collision. When rounding a curve, always swing to the right as far as possible, as in driving an automobile. Always slow down and walk across bridges or across paved roads. Before crossing paved roads where there is automobile traffic, be certain the way is clear. If a group of riders is to cross a thoroughfare it is advisable for the leader to act as traffic policeman and stand in the center of the road with his hand raised to stop traffic while the others cross.

7. If an accident should occur and a rider strikes his head on a hard object, do not allow him to rise and walk or ride home. Many fatal accidents have resulted from concussions because of this unscientific standard of so-called "good sportsmanship." Really good sportsmanship is never practiced at the cost of poor judgment and risk of accident.

8. Property owners must be treated with every consideration, and riders should be careful not to trespass on lawns, golf courses and planted fields. The cooperation of property owners is necessary for the full enjoyment of the sport, and this is best had by treating their property with the consideration to which it is entitled.

### Leadership in the Summer Camp

(Continued from Page 7)

educational procedures and of that educational philosophy which underlies a free choice program and a child-centered institution. Many situations in the daily life of a camp call for initiative, resourcefulness, common sense, sound judgment, originality, and a sense of humor. The counselor who is deficient in any of the qualities, will fail to that extent in meeting his highest obligations as a camp counselor.

Since full-time, twenty-four-hour, personal relationships exist in a camp, emotional adjustment and mental health are of paramount importance. Mental health and emotional maturity are among the finest results of a rich and developing camp experience. The irreparable

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State of Michigan  
County of Washtenaw

Before me, a Notary Public in and for the state and county aforesaid, personally appeared Herbert H. Twining, who having been duly sworn according to law, deposes and says that the American Camping Association, Inc., is the Publisher of THE CAMPING MAGAZINE and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management, etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912, as amended by the Act of March 3, 1933, embodied in section 537, Postal Laws and Regulations, to wit: 1. That the names and addresses of the publisher, editors, managing editor, and business managers are: Publisher, American Camping Association, Inc., (President, Portia Mansfield, Rye, New York; Secretary, P. B. Samson, Ypsilanti, Michigan); Editor, Bernard S. Mason, Cincinnati, Ohio; Business Manager, Herbert H. Twining, Ann Arbor, Michigan. 2. That the owner is the American Camping Association, Inc. 3. That the known bondholders, mortgagees, and other security holders owning or holding 1 percent or more of total amount of bonds, mortgages, or other securities are: none. 4. That the two paragraphs next above, giving the names of the owners, stockholders and security holders, if any, contain not only the list of stockholders and security holders as they appear upon the books of the company but also, in cases where the stockholder or security holder appears upon the books of the company as trustee or in any other fiduciary relation, the name of the person or corporation for whom such trustee is acting, is given; also that the said two paragraphs contain statements embracing affiant's full knowledge and belief as to the circumstances and conditions under which stockholders and security holders who do not appear upon the books of the company as trustees, hold stock and securities in a capacity other than that of a bona fide owner; and this affiant has no reason to believe that any other person, association, or corporation has any interest direct or indirect in the said stock, bonds, or other securities than as so stated by him. Signed, Herbert H. Twining, Business Manager. Sworn to and subscribed before me this 24th day of October, 1936. (Seal) Norman Ottmar, Notary Public.

harm that may be done to a child by emotional conflicts and maladjustments which he or she may get from a counselor who is suffering from such conflicts and maladjustments, shows how imperative it is that only men and women who enjoy mental health and a well-balanced personality should assume the responsibility of a camp counselorship.

The proper handling of such problems among campers as fits of temper, bullying, fighting, deceit, mental and emotional complexes requires men and women who are not only highly educated and strong and well physically, but who are so well adjusted and so mature emotionally that they are free from such problems in their own lives. The summer camp affords the finest possible opportunity for emotional integration, provided the leadership is able, mature, intelligent, and well adjusted.

**A**N appreciation of the aesthetic is essential to a full-orbed life and few, if any other situations, offer such rare opportunities for aesthetic development as do those summer camps which have a setting of great natural beauty, and counselors who are themselves sensitive to beauty in color, form, rhythm, or whatever expression it may take. How important then it is to have counselors who can interpret beauty wherever found, whether an orchid in a wooded glade, a tree whose symmetry of form, grace of movement, and benign shade make it more lovely than a poem; the pure music of a wood thrush's twilight love call, or the awe-inspiring view from some majestic mountain peak. A summer camp experience should bequeath to every child a genuine love of the beautiful, especially in nature, music, art, and human relationships; an appreciation of nature in all of its manifestations, and a sense of kinship with nature that makes one feel at home in the out-of-doors. From such an understanding and love of nature will come a reverent attitude toward nature as a revelation of God.

No training that has as its ultimate objection the development of personality and character is complete without a spiritual quality. This spiritual quality can be given only by men and women who are loyal to those principles and ideals which lead to effective, useful, and purposeful living. Again may I repeat: we cannot expect the character growth of campers to transcend the resources of character in counselors and directors.